THE INQUIRER

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 6035 Saturday, March 8, 1958 Price 3½d.

THIS CAN BE DONE

LAST week this article was committed to giving a positive answer to the question, what practically, can the Unitarian body do in the sudden crisis of the nuclear threat?

There is one thing, practically, it cannot do. It cannot as a body formulate a collective opinion on party political action. All the resolutions passed by the General Assembly, no matter with what whacking majorities, cannot make this possible. There are diversities of views among members of congregations, and as one letter points out this week, great perplexity. Resolutions will not make people think alike or iron out the perplexity.

In any case something more lifting and nearer to the power of religious insight is demanded of a religious body than collective agreement upon possible political action. The latter can change in a matter of months with changing circumstances, but the condition to which it is supposed to apply is basic for a very long time. A religious body, for itself and others, ought to be able to pierce behind temporary political efforts to the basic situation, and disclosing that provide the groundwork on which political action should be taken. This ought to be possible, and agreement upon it.

Spiritual Resource

The first point of agreement should surely be upon the nature of the response to the crisis. This in itself could be a religious act. It could be agreed with intensity and realism that the crisis of itself, appalling and unique as it is, is not one that can be resolved by fear, but one that can call upon all the challenge of faith. This is not a trite statement. If it is so regarded then the depths and strengths of faith have not been understood. To be able to say with ultimate optimism that the crisis can be overcome and to be able to say it with devotion and intention may well demand the greatest spiritual resource. Indeed, it may be said that according to the penetration of the resource so will the crisis be mastered.

The danger lies in the fact that the great powers are committed to nuclear warfare, if war on the scale known in the two World Wars should break out. There is not a living man who can look on the other side of this abyss, and can say what shall exist after such a war. (Except to calculate in terms which defeat imagination a possible general result). In short, all the war planning that is taking place at the moment is planning for the unknown. Each step of the planners is a step into the unknown, and moreover they are confusedly aware of it. In terms of nuclear warfare mankind has lost its way. It does not know where it is going. It tries to make sense, at every step, about what is happening, but on the whole it is thrust into darkness. Except at one point.

Common Ground

This may be grimly illustrated from this country. In one way or another Britain in a global war is committed to nuclear action. This is common ground between the political parties. This commitment is confusedly interpreted as a defence against Russia, and it must be assumed that the defence is considered worthwhile. Better accept all the risks involved than — as may be argued — be defenceless against Russia. And as far as may be judged from public action this is an accurate reflection of perplexed public opinion.

There is little doubt too that the Russian people, in terms of defence, accept a similar situation for their own country. Better, so it is implicitly argued, the risk of annihilation than submission to an enemy, real or imagined.

This seems clear enough in a tangle of confused actions.

The cause of all this is quite certain. It is the basic religious war taking place between the East and West. Communism, for thousands of people in the West, is the ultimate evil. Capitalism and social democracy is the ultimate evil for thousands of powerful people in the East. The mythology of the West regards the breakdown of Communism as a moral good. The mythology of the East thinks of capitalism in the same manner. Now any breakdown of Communism attempted by pressure from the West means war; any attempted breakdown of the social order of the West by Communism means war also. No security of any kind will be found until the religious war is brought to an end. And mixed up with the religious war are fears of national survival.

This is an issue hardly ever tackled by religion. No relief comes from organized religion. A senseless battle of ideologies is taking place and on the whole organized religion remains silent or like as not conventionally takes sides. What can a religious body say about this crude struggle of ideology? It ought to be able to penetrate beyond the absurd battle itself to find the truths that disclose the danger and the evil of what is conventionally taking place.

This could well be a practical task for the General Assembly, and much more, well within the range of the possible could be built upon it.

LIVE NOW

By Charles Easton

WE'VE only one life to live, the saying goes. Do we live it? Or is the procession of our days and nights no more than an escalator that supports the burden of our existence while our thoughts are elsewhere? We say of some that they are living in the past. But that is impossible. They are watching the shadows of something that once was life. We say of others that they live one jump ahead. No one can do that either. They are only gazing at the blueprints of intention. None of us can live anywhere but in the actual and present moment, now while we are living it. We are all keen to make the most of what comes our way. Do we make the most of life? Are all our energies bent upon this present moment when alone we live? As a second comes into consciousness do we say in effect, this is "It"? The number of times a day we focus our attention thus, is the intensity measure of our living.

When first we try to stop ourselves tracing the pattern of the past or the uncertainties of the future, we may find it difficult to keep our mind upon the present moment. We may ask how it is to be done by those who have multitudinous claims upon their attention. It is encouragement to find that after years of self-training it is possible to know a little of what Brother Lawrence meant when he said, "The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were on my knees at the Blessed Sacrament". Indeed, to possess the present moment, to be completely conscious of life at one burning point of apprehension, is to grasp all we are capable of knowing of Reality.

★

Our minds work simultaneously at many levels and no one need fear that to live in the present moment is to leave the future to chance. We know that much sifting and analysing of possibilities takes place in the subconscious regions of our minds before a plan presents itself to consciousness. It is necessary for us critically to approve the project and to set it up in the pattern of our living. But at that point we must turn our attention to the living present. If we try to live in our castle before it is built we shall exist at dream level. We live in the building of it. We live in the actual moment of shaping the stone and driving each nail home firmly in the plank. "The Divine Will", writes Caussade, "is an abyss, the opening of which is the present moment. Plunge into this abyss and you will find it ever deeper than your desires". Now is the moment that matters, now as the living words pass our lips to set alight the eyes of a child. The experience of a teacher lives at that point of telling. There, too, is what we mean by Divine Inspiration.

The habit of pilgrimage dies hard. We too easily imagine that religion was richer when men set out through unknown hazards to see the manifestation of God at a distant shrine. We make our journeys now through books and suppose we shall behold the source of life when we have found our way through the labyrinth of philosophy. The only moment we know God is now. All else is record or speculation. Tales are told of the days when God "spake to Moses face to face, as a man speaketh unto his friend". Those days were no different from these. Reality is the same yesterday and today and for ever. Those who were long ago aware of the burning present found their experience overflow into golden images as they tried to tell of what they knew. When the present yields up to us its riches, we too shall find words inadequate to contain what only the immediate moment can convey.

★

To some it may seem that this approach to religious experience is appropriate only to fair days and to quiet living. What when days are dark and filled with pain? In such days the religious man or woman rounds out the fulness of experience. When in a pain-filled moment we say, "Here in this moment is also God", we penetrate the mystery of the suffering of the saints. We discover in our own experience—and we can understand it in no other way—that suffering is by some alchemy transmuted when it is accepted as God made manifest in the present moment.

"The present moment is always the ambassador who declares the Order of God". Caussade counsels us. "There is no need to choose between prayer and silence, privacy or conversation, reading or writing, illness or health, life or death. The one thing necessary is always to be found by the soul in the present moment". This is life's greatest gift offered for our continual possession. When we cut free from our past and leave the future to take care of itself, we live fully and richly in the present. Redeemed from both regret and anxiety we find the long-sought secret of a happy life. "For each moment is for the soul a contentment with God".

THE FOOTPRINTS OF GAUTAMA THE BUDDHA

By Margaret Barr

IN 1922 (or thereabouts) I attended a service in a Unitarian church for the first time. It was at Cambridge and I was a raw Methodist undergraduette. I do not remember what that first sermon was about, only that it and the atmosphere of the whole service drew me back again. And not very long after the minister, Dr. J. C. Flower, gave a course of sermons of which I still have some fairly vivid memories. They were on Buddhism, and as a result of them I started reading books on that fascinating and quite inexhaustible subject.

This was a milestone in my religious pilgrimage and a seed sown in what I now feel sure was soil ready for the reception of that particular seed, from which the two dominant interests of my religious life took root and grew steadily to maturity—Unitarianism and Indian religion. Neither then nor at any time since have I found any conflict between these two. It is true that there are Unitarians with whom my own Unitarianism is not wholly in harmony, and Buddhist writers with whom my understanding of Buddhism is not wholly in harmony, and much popular Hindu practice with which I am wholly out of harmony. But thanks, doubtless to my having been introduced to Buddhism in particular and Indian religion in general by the Unitarian to whose influence I owe most (an introduction ably followed up later by another loved Unitarian colleague, "Brother John"), I have never felt any basic cleavage or conflict, and my interest in and love for both have developed side by side like twin shoots from one seed.

I have just finished reading for the second time a recently published book that has moved me to write this ("Footprints of Gautama, the Buddha", by M. B. Byles; Rider and Co., 16s.). The author is a personal friend whom I met in Australia in 1950. She is the grand-daughter of a Unitarian minister, and though she has long since abandoned the name which I am proud to have adopted and to retain, she continues a most acceptable occasional preacher at the Sydney Unitarian Church and a friend of its minister and congregation. Her book, interestingly enough, has strengthened my love for the Buddha and my already strong conviction that that love is in no way incompatible with Unitarianism.

The most memorable of those original addresses by Dr. Flower at Cambridge had as its theme the Buddha's words, "Be ye lamps unto yourselves", and stressed the Buddha's teaching of not looking to anyone or anything outside ourselves for salvation. This was, of course, utterly revolutionary teaching for one nurtured, as I had been, in Methodism. That it also appeared to be an important part of the religion of the preacher to whose words I had begun to listen week by week with steadily mounting excitement and a conviction of truth that nothing in my life hitherto had provided, accounts, I have no doubt, for the fact that I am today, thirty-five years on, a

Unitarian minister with a deep and abiding love for the greatest of Indian teachers.

I feel sure that all Unitarians would find this book a joy and inspiration. For some it might bring to life a distant teacher as yet hardly more than a name to them. For others it might do much to banish the mists and distortions that have gathered in their minds around that world-famed yet so little known figure. For all it would surely do as it has for me, confirm them in their love for and loyalty to a Unitarianism that, so far from being just a Christian sect, is a link with all the great religious teaching of the world, drawing inspiration and nourishment from "all that's great and good and true" in human history.

COMMENT

Second Thoughts on A.I.D.

THE discussion on A.I.D. still continues, and it is well that it should, since it opens up prospects of very equivocal character. On the one hand we san see it, responsibly used, as favourable to family life; but irresponsibly used, it could be a disgrace to human nature. It is only by sensible discussion and the evaluation of all the social effects of irresponsible A.I.D. that a healthy public opinion can become alert on a practice which, whether we like it or not, has come to stay. Legal measures are being discussed that may prevent abuse, but laws without public opinion behind them are apt to remain unenforced.

Many objections seem to be based on the child's assumed right to known parentage, but there is no getting over the verdict in the *Wisdom of Solomon*—"by mere chance were we born", and where proper inquiries and investigations are made, the child of a "donor" might well be lucky. To me, however, one of the chief risks of A.I.D. is the way in which it could lead to excessive in-breeding. It is well known that with proper additions, one contribution of semen by an animal can be used to impregnate 500 females, and it needs no great acumen to see the risks that irresponsible artificial insemination may bring to the human race.

Smoke and Conscience

When Dr. Edith Summerskill, M.P. for Warrington, opened a clean-air exhibition in that town, she let herself go at those conscienceless manufacturers who, by their carelessness or greed, permitted dense black smoke to escape from their factory chimneys and poison the air for their workers who lived in the vicinity whilst they themselves took care to live in purer air elsewhere. "Where there's muck, there's money . . . I think that where there's muck, there is no social conscience". She said that she was astonished at the number of elderly men in the town who had bad chests and accepted the fact fatalistically because their fathers and grandfathers had had bad chests before them; but that was not a family complaint; it was the result of living in dust and grit.

No doubt there is a great deal in what this speaker said, but the same day the Medical Officer of Health pointed out that the concentration of smoke at Macclesfield is extremely high—just about as bad as the worst area of Manchester. In the case of Macclesfield it was not factory chimneys, but ordinary household chimneys that were responsible for most of the pollution. No doubt that is true of many thickly-populated towns. In the long run it may well be easier to deal with pollution by factory chimneys than with pollution by household chimneys.

Unitarian Research Chief

To meet the situation brought about by the success of the Russian earth satellites, President Eisenhower has appointed Dr. James R. Killian, the president of the Massachusetts Institute of Technology, to become his special assistant for science and technology. His task will be to marshall the best scientific and engineering judgment and creative talent and to make it available for the President for the formulation of national policy; and, further, "to encourage scientific research and education, and to strengthen any deficiencies". The interesting thing from our point of view is that Dr. Killian is a former member of the board of directors of the American Unitarian Association, and is at present chairman of the standing committee of the Unitarian Society of Wellesley Hills, Mass.

I was taught Roman Law and International Law by an extremely gifted predecessor of Dr. Killian, Dr. Maclaurin, who was a Doctor of Law of Cambridge University. But he was also a brilliant mathematician and later become Professor of Mathematical Physics at Cornell University. Thence he went to the Massachusetts Institute of Technology as its president, where he was extraordinarily successful through his great organizing abilities which seem to have been dormant and unsuspected whilst he was at my old college.

Church Law or Civil Law?

The Prato case, in which the Bishop of Prato in Italy and a parish priest were sued for defamation, raises very interesting questions, although the actual basis of the court's decision was not the rightness or expediency of the steps taken by church officials, but the law of the land. The bishop, and at his instance, the priest, held that the marriage of a certain Mauro Bellandi, who has left-wing political views, with Loriana Nuniziati, was an "open, contemptuous repudiation of religion", and "absolutely no marriage for two baptized people". They have, for these words, been prosecuted criminally, and been sued for damages for defamation. Similar difficulties have arisen in other countries; about forty years ago the views of the Roman Church on mixed marriages caused similar unpleasantness in Canada. It is hard, however, to see what the State can do, or rather, ought to do about it. After all, the Church has a right, moral and spiritual, if not legal, to pronounce on the conditions of valid marriage. It publishes abroad its views on such a matter, and it is open to everyone to see that certain marriages come within the Church's condemnation. It might, of course, in some communities, make matters very unpleasant for individuals who come under the Church's censure, but ought the State to interfere when the Church publishes its view of morals, or even applies that view to particular instances? To give an affirmative answer, in my view, would be to justify much of the State interference with religious freedom that has marked our own times.

Sermons and "Horrors"

I notice that in many towns Sunday cinema shows have been discontinued on the initiative of the proprietors themselves, since to continue would only add to their financial problems. In one Staffordshire town, however, the cinema-owners have been given the alternative of either not opening or sandwiching a sermon by a clergyman between the films. At least, the Urban Council have agreed to this, but it may be opposed by a town's meeting or a special poll. The ministers who would most frequently be called upon to give these five-minute sermons or talks are not very enthusiastic at the prospect before them. Some are too busy on Sunday to spare the time, and others are doubtful whether the opportunity would provide the right atmosphere for a religious talk. One can, of course, think of ministers who might draw religious profit from such a situation, but the number is few and far between. The films would be overpowering and the audience too anxious to see the next film; five minutes could hardly suffice even with the most brilliant speaker to overcome the glamour of the previous hour sufficiently to allow his audience to follow him with attention.

Commentator.

Unitarian Holiday Centre, Great Hucklow, Buxton, Derbyshire

A week for those who are "Over-Sixty", at a reduced fee of £5, has been reserved this year from June 7 to 14. Please send applications without delay to the Secretary at the above address, with £1 Booking Deposit.

Ministers and Secretaries please make this known to congregations.

Bookings now being accepted for July and August (all Houses) except July 26.

VIEWS, NEWS AND NOTES

By A. B. Downing

THE funeral service for Dr. Herbert McLachlan was held at Ullet Road Church, Liverpool, and was most finely conducted by Dr. Philip Tindall, the Minister of the Ancient Chapel (Toxteth). The funeral oration—majestic, intimate, deeply moving and acute—was pronounced by the Rev. Lawrence Redfern. He uniquely can seize upon the abiding aspects of a man's career and character and is able to weave his judgments into a tapestry of living words, which speak not only *to* his hearers but *for* them at the same time. "The Doctor" was well served indeed at that solemn farewell we paid to his life and work.

He was not always an easy person to come to terms with. Some of us succeeded better than others, but he was most certainly a remarkable man. Old age smoothed out his angularities and even those who, in past years, suffered under him, came to recognize the personal virtues behind the academic achievements, the softer veins in the hard rock. It is difficult, and perhaps not right, to compare or contrast him with any man. He was himself. That self perhaps Mr. Redfern, alone among our ministers, could capture and convey. That is what Mr. Redfern did. And those of us who heard him will remember gratefully how he did it.

One gathers that it is hoped, some time, to produce a full bibliography of Dr. McLachlan's many writings. That would certainly be a worthy tribute.

★

The attitude of some of our congregations to the "College problem" is curiously, at times appallingly, uncomprehending. We in Manchester have just received a letter from a church officer informing us that his committee felt unable to subscribe to the College because the existence of two training colleges for our small ministry was, in its view, "wasteful, uneconomic and unjustifiable". I tremble to think what the church committee will feel like when it dawns upon them that we actually have *three*!

One can absolutely agree that, ideally, training should be centralized in one college. What is deplorable is that church officers, affecting to be deeply concerned by the question, do not take the trouble to find out precisely what each College has done and is doing and what are the legal and other difficulties involved in either amalgamation of the two or total closure of the one. The amount of misjudgment and misinformation on the College question is extremely deplorable. The College officers at Oxford and Manchester are only too keenly aware that if all subscriptions to one or the other were suddenly stopped, as the congregation referred to would like them to be, and closure became inevitable, there would be an immediate outcry not from our denominational leaders so much as from the numerous congregations, which already are only being saved from extinction by the ministers which the Colleges produce and by the indispensable service they render.

On this question no thoughtful person can fail to be vexed by the difficulties into which our movement's peculiar history has landed us. Short of some new drastic factor which will shake our movement to its foundations and disturb some of our "grass-roots", each College can only continue to give the service which different elements in the denomination demand of it. Church committees which flatter themselves on being clear-headed on matters of administration ought to try to be equally clear-headed about the cold, stark-naked facts of our religious history. No one, certainly not a religious body, can shuffle off the mortal coils of the past. The past just simply refuses to be sacrificed on the sacred altar of sound administration at the behest of some church committee!

★

And now, thank goodness, for more personal matters. I recently called on Dr. J. K. Wood, now in his 81st year. He retired some years ago as Senior Lecturer in Physical Chemistry at what is now the Manchester College of Science and Technology. Though I was generally aware of the situation, I never realized until I saw him how acute is the shortage of science teachers in our grammar schools. For the past year or so and despite his age, in response to an urgent request he has been teaching chemistry to the senior science sixth at Manchester High School for Girls and apparently enjoyed every minute of it.

Dr. Wood for many years was the Lay Secretary of the Unitarian College. He is a wonderfully kind person with that happy dignity which one often sees in those who have laboured long and honourably in good causes, apart from meeting the requirements of an exacting professional life.

★

I have news this week of another Manchester Unitarian, Mr. H. Varley, a member of Cross St. Chapel and former President of its Men's League. As a biochemist he has achieved an unusual distinction, for during the current session he is the President of the Section of Pathology of the Manchester Medical Society. He is indeed the first biochemist to occupy this position, which in the normal course of things goes to a pathologist. No branch of medicine can do without pathology and I gather that these days biochemistry is, in its turn, a most important adjunct to pathology itself. Mr. Varley has served his science well, for he is the author of a standard work on the practical clinical aspects of his subject, a work which has sold out its first edition (published in 1954) and whose second edition is awaited this year. So if I understand the matter aright, when you or I next go for a medical examination involving tests in a clinical laboratory, we shall very likely, if unwittingly, have cause to be grateful for the procedures outlined in Mr. Varley's text-book. It is interesting and re-assuring to know that the mind of a Unitarian has had something to do with the clinical way in which the biochemical processes of our bodies are examined!

DR. HERBERT McLACHLAN

Address by Lawrence Redfern

BY the death of Dr. Herbert McLachlan, our churches have lost a veteran minister of conspicuous devotion and a scholar of outstanding academic distinction. After a distinguished academic career at Manchester University, he entered for a few years the practical work of the ministry in Yorkshire, and was then appointed tutor and warden of the Unitarian College, Manchester, and ten years later its Principal, which office he held till his retirement in 1944. For thirty-one years he was lecturer in Hellenistic Greek in the University of Manchester, and for two years was the Dean of the Faculty of Theology. In our denominational life he held almost every high office our churches can offer.

The funeral service was held in Ullet Road Church, Liverpool, on February 25, and was conducted by the Rev. P. N. Tindall and the memorial tribute paid by the Rev. Lawrence Redfern, two of his old students.

In the course of his address Mr. Redfern said: "We are met together in sorrow of heart yet not without a sense of triumph, to say farewell to an old friend and colleague who has gone from us in the fullness of the years, scholar, teacher, counsellor, and even more than this and deeper down than any superficial impression, a shy and affectionate friend, who maintained even in bodily frailty and almost to the last, an unquenchable devotion to the churches he served and the friends he loved. Herbert McLachlan was essentially a deeply religious man, and for him no scholarship could stand which made little of man's spiritual life. No one could meet him and fail to recognize the presence of a mind of notable distinction, and the debt we owe to his learning and scholarship is only an item in a larger debt shared by many outside our own religious communion.

"No man could have been happier in his vocation than he, and therein he was fortunate. Always at home in the seminar and the study, he took great delight in the skilful analysis and subtle discrimination that were there required, and in them all he was alive and alight with the scholar's punctilious care for clarity and truth, and the scholar's contempt for super-

ficiality and slovenliness. And nothing gave him so much pleasure on the field of learning, than to catch a man out in the slips, and the greater the batsman, the more joyous the catch. It was a very human trait which delighted his friends. And if there were students who came under his care and occasionally under his lash, who in their youthfulness felt sore and aggrieved, in the after time, and with maturer experience, they came to recognize in him a man of unlimited kindness who was always ready to help in the day of stress and trouble.

"To slackness stern and unbending, to hard work generous and appreciative, and in the day of trouble, the shadow of a great rock in a weary land. Of his academic distinctions, his published works which are legion, his devoted activities on innumerable committees, we cannot now speak, suffice it to say, that we can never be grateful enough to him as an interpreter of our own denominational history and of the great events of the past and those who were actors in them. And as we think of the books he wrote and the library at the Unitarian College which he restored and treasured, and of his own rich collection, we can only say *Si monumentum requiris, circumspice*.

"By his words and his work, he has strengthened our confidence, that whatever be the veiled secrets of the Universe, Reason and Love are for us as they were for him, the sure beacons to guide our steps into the riches of the mind of Christ.

"And when his powers began to fail, and study and service became more difficult and at last impossible, he really died. And death came at last, not with majesty and dread, nor as the last enemy, but as a friend. Those near and dear to him had known for some time that he belonged more to the mystery of the Beyond than to us. The Light of an unearthly dawn had broken for him across the hills of time. He had heard the voice of the shadowy sentry calling through the night, 'Pass, Friend'. So he passed, leaving us the better part of himself, which the inward eye can still see, and the inward ear can still hear. And in this sacred hour, in reverent gratitude and exultant faith, we gather, his loved ones, his comrades, his old students, his friends, and we go down with him to the dark river to say farewell to a great scholar and crusader of our time, and we can almost hear him say: 'My sword I give to him that shall succeed me in my Pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness to me that I have fought His battles who now will be my rewarder'.

"And across the waters of separation we hear the trumpets that have sounded for him on the other side."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

A Call To Freedom

SIR,—The Discussion Group at Park Street Church has asked me to write to you about "The Call to Freedom" which is the subject of our current meetings. We were glad to see that it will be debated at the forthcoming General Assembly meetings. We wondered, however, whether the sponsors of the resolution concerned have not been too modest in their wording to ensure that it achieves the maximum effectiveness. We hope that most, if not all, Unitarians will agree with the sentiments expressed, yet neither the sponsors nor ourselves want the delegates to come away from the meetings in April feeling easily that they have applauded some admirable sentiments and can leave it at that.

Here our experience shows that there may be some difficulty if our group is a typical one. The Call raises so many issues of first importance that we have been overwhelmed. We have already talked round, very discursively, weighty problems of peace and war, have mentioned the 40-hour week, and have realized that our own parish pump needs improvements of many kinds. It will need a careful analysis of all the implications of the Call and a separate discussion of each issue to do full justice to its intentions.

Do other congregations agree with us that we could benefit from expert advice? Would it be useful if the General Assembly were to set up a Study Group, asking them to formulate a definite and fairly detailed programme which could form the basis of sustained discussion in all our churches and district associations? (You, Sir, set an excellent pattern for this kind of discussion a year or two ago.) Would it help if one of our scholars summarized for us current views on the nature, causes, and treatment of fear, which seems to underlie so much of what the Call is dealing with?

Two things might emerge from such a programme. The Study Group could collect and collate the fruits of the discussions which had taken place throughout the movement. They might then write up the findings (which need not be restricted to those on which there was unanimity) for publication as widely as possible as a piece of contemporary Unitarian thought. This should appeal to those inquirers making the "authentic quest" to which you devoted a recent leader. Further they could report to a later meeting of the G.A. (1959?) on what steps are needed, nationally and locally, to encourage and enable Unitarians to play a greater practical part in promoting social progress.

Is this all pie in the sky, is it too vague to be useful, or have we a major chance to show that our theology can speak to contemporary needs and to regain the reputation we once had in practical religion? If the latter, how far will our resources, in material wealth and in manpower, enable us to go? Shall we achieve the biggest effect by making haste slowly over a considerable period?—Yours,

Hull. *J. J. Kipling.*

Life-Wish Not Death-Wish

SIR,—As a young Unitarian I cannot allow the highly-disturbing content of the Youth Supplement (February 22) to pass unchallenged. The Rev. N. J. Teape's main argument appears to be the very reasonable one, that the inception of the teddy-boy and juvenile gangster is a danger-signal that something is very wrong with society. It is the accompanying views which are surprising or even alarming.

Following illuminating details of James Dean's life, Mr. Teape complains that "there is a deep-seated malice against the adolescent in our society . . . one thing we will not do—we will not let him be himself". It would be interesting to have some examples of this "malice" in action. May one ask how society is preventing the adolescent from "being himself" and what he would be if he were being himself that he cannot be now? Surely compared with the restrictions of the past, young people today have remarkable freedom and breadth of opportunity?

Again, while I agree that the teacher's truth may be lost by disciples, so that "discipleship is very, very dangerous", how does the truth reach us without followers to pass it on? It may be true also that, "if we remain disciples we do not get very far". If we can rise above this and become teachers and leaders ourselves, well and good—but only a few are capable of this. The rest of us will always be "disciples", whether of Jesus or Buddha or just of someone we recognize as finer than ourselves; God forbid we should be discouraged from such an attitude. I hold no brief for those whom Mr. Teape calls James Dean's "disciples". I agree that idealization and identification must be avoided. However, the essence of discipleship is learning, not idealizing.

Finally, it is a terrible thing to tell young people that "perfection is death and the craving for it a death-wish". To me, it is a life-wish and to wish to become more perfect is to wish to bring myself into closer harmony with the will of God.—Yours,

London, N.6. *M. Blathwayt-Eynon.*

The Winds and Great Hucklow

SIR,—Congratulations to you and Mr. Downing on your "fresh air and more light" policy; we are at one except that I fear my fresh air would be a little more polemical than yours. But I hope your writer is not to use too much trembling hesitancy and diplomatic over the shoulder glances.

For instance, I hope he can throw a little light for our troubled minds as to what is happening at Great Hucklow? We hear many rumours and statements of dire catastrophe: the children's home is closing, etc. The channels of public relations here are appalling. We cannot discuss this theme "denominationally" because we are told it is the prerogative of the Northern Sunday School Federation. We would hesitate to condemn them anyway for their future plans because we don't know what they are—I say "we" because there are many good Sunday School workers who feel as frustrated as I in this matter—we only get a little cynical when we are expected to make a "national" appeal for money (and we did to the tune of some £40 in the last few years in the Midlands) and also to use the homes only later to find that in any plans for their future we are not only not consulted but politely told that it is not our business. Many of us

believe that we can offer practical help in making Great Hucklow a really national centre of outdoor life for young people.

I hope also that your columnist will be allowed to convince us of the need we still have for two expensive Colleges for the training of ministers. Many of us were convinced that we only have need for one and could only afford one some years ago. We never did hear exactly what proposals were defeated by who and, consequently, being consistent, still feel that we ought really to have one. Why not?

Yes, more fresh air and light are certainly needed but I hope your columnist will let them blow where they will.—Yours,

Small Heath, Birmingham. *Ronald McGraw (Rev.).*

The Central Postal Mission

SIR,—From your editorial column I was pleased to note the excellent response to the recent advertisement in a Sunday newspaper.

Some time ago I replied to a similar publicity item by the Central Postal Mission and was supplied with information. I found that I was a "Unitarian without knowing it", and I have joined the membership of a local Unitarian church.

On behalf of "postal recruits" may I express appreciation of the service of the Central Postal Mission and wish it success under its new form as the Publicity Department of the General Assembly.—Yours,

Manchester 14. *B. J. Batchelor.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912

NEWS REVIEW

GENERAL ASSEMBLY 1958

(Contributed)

LONDON will be the scene of General Assembly meetings again this year. They are planned to open on Tuesday, April 15. The first item on the week's busy agenda will be the annual meeting of the Sunday School Association. It will take place at Dr. Williams' Library.

From there the journey to Rosslyn Hill Chapel, Hampstead, will have to be made at the conclusion of business. The informal reception begins there at 4 o'clock while the anniversary service is arranged for 7 p.m. It will be conducted by the Rev. Kenneth Sherratt, of Mansfield, while the Rev. W. Carter, of Isle of Wight, will be the preacher.

On Wednesday morning, April 16, the annual business meeting will take place at Conway Hall. It will begin with the installation of Rt. Hon. J. Chuter Ede as President. At the conclusion of the afternoon session of the business meeting the National Unitarian Fellowship and Social Service Department respectively will hold their annual meetings. At the former the Rev. A. W. Vallance will speak on "The National Unitarian Fellowship and the Younger Generation". Miss Stevenson and Mrs. Mitchell will speak at the Social Service Meeting on the work of the department.

Thursday, as usual, is a day with a very crowded programme. At Dr. Williams' Library the communion service will be held in the morning and it will be conducted by the Rev. A. B. Downing. The Essex Hall Lecture is to be given at Conway Hall by Principal Kenworthy who has chosen as his subject "Ancient Prophecy and Modern Crises".

There is sure to be a big attendance of womenfolk at Conway Hall in the afternoon for the annual meeting of the Women's League marks its 50th anniversary. Miss Ruth Herford will be in the chair. At the meeting of the Men's League and Lay Preachers' Union Mr. George Lowthian, M.B.E., will speak on "Social Service and the Welfare State". Mr. Lowthian is Treasurer of the Social Service Department and a member of the T.U.C. General Council. During Thursday afternoon there will also be the annual meeting of the Unitarian Historical Society and the Ministers' Meeting. At the former, the Rev. Roger Thomas is to be the speaker. His subject is "Presbyterians, Congregationalists and Test and Corporation Acts". The Rev. Walter Long will give his Presidential Address to the Ministers' Meeting on the theme "The Changing Form of the Ministry".

"What is Religious Education?" is the theme of the evening session. A panel of speakers will deal with this problem as it relates to teaching children, youths and adults.

International Affairs will occupy the attention of ministers and delegates on Friday morning. The Rev. Kenneth Twinn will preside and Dr. Van Der Woude, of the I.A.R.F., will speak on "Relief Work in Eastern Europe". It is hoped that representatives of the Hungarian Unitarian Church may be present. The concluding address will be given by the Rev. C. G. Toone, of Morehampstead.

Such is the brief outline of the week's programme. Further details will be announced in subsequent issues of *The Inquirer* which will, as usual, give full reports of the proceedings. For now the important thing is to note the dates and to see that your congregation is represented.

Bolton: Unity Church: The annual celebration of the ancient festival of Candlemas was held on February 2. The simple candle ceremony, devised by the minister, the Rev. Arthur J. Long, seemed more effective than ever this year, and the congregation, some 60 strong, found the whole service extremely moving.

Another recent event, of a very different order, was the annual pantomime—"Babes in the Wood" this year—and for the fifth time in succession, it was a full-scale show, entirely written, devised and produced by the minister. Five very successful performances were given, and the resulting contribution to church funds is likely to be considerable. A recorded excerpt from one of the final rehearsals was broadcast in "The Week Ahead" on the Northern Home Service of the B.B.C., on Thursday, February 6.

Coventry: The annual meeting of the above church, where the Rev. E. H. Morris is settling into his ministry—following his return from New Zealand—took place on February 18. There was a good representative and enthusiastic gathering. With a full-time minister again much activity has awakened, within the young people's groups especially. Mr. Morris expressed himself as most gratified at the revived morning services embodying the Senior Sunday School.

The newly-elected Chairman, Mr. G. Ashley, wished Mr. Morris a long and happy ministry at Coventry and promised the minister support in every way.

Many tributes were paid to the memory of the late chairman, Mr. James Witherow.

(Continued on page 80)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 9, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. Sydney Herbert
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BETHNAL GREEN (nr. Stevenage), Unitarian Church, 11, Rev. Dudley Richards
BILLINGSHURST, Free Church, High Street, 11, Rev. J. Reece Walker
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (March 16), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Deakin
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertler
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertler, 6.30, Mr. A. S. Moore
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. Roy John
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Rev. L. A. Gribble
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CHIPPERFIELD, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
DITCHLING, Old Meeting House, 10.45, Dr. Ernest Green
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kläger
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John Cavalier
GLOUCESTER, Barton Street, 3, Rev. J. M. Quinn
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Supply
HALIFAX, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30 Rev. J. S. Patrick
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyrah
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. John Hinkins
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Secretary, Miss J. E. Lindsay, Killiney, Garth Road, 11, Rev. R. W. Sorensen
LEWES, Westgate Chapel, 11, Rev. John Kielty
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kirkhall
LIVERPOOL, Ancient Chapel of Toxteth, 11, and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. Norman Kirkham
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkham
LIVERPOOL, Hope Street, 6.30, Mr. G. Craig
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. G. S. Whitby
LONDON, Bell Street, Edgware Road, 6, Rev. Walter Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. John Kielty
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. Thatcher, 6.30, Mr. Ivan Kingsbury
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gittings (also, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mew
LONDON, Highgate Hill Unitarian Church, 11, Miss M. K. Gorey
LONDON, Ilford High Road, 11, Mr. T. E. Dalton, 6.30, Rev. R. Taylor
LONDON, Islington, Upper Street, Provost Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Miss M. Blatchford Evans
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. F. H. Miller
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. R. H. Barker
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. F. Hankinson
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dudley Richards
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (March 16), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. Young
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Rev. E. J. Allen Williams
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Miss Ada Short
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kinsley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturgess
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
RINGWOOD, Hants, The Meeting House, 6.30, Mr. Eric Kay
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bark
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Morris
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Principal Rev. F. Kenworthy
SHEFFIELD, Upper Chapel, 11, Mr. W. Lloyd, 6.30, Mr. A. Graves
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. F. Walker
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. S. R. Martin
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, Penrhyd Free Christian Meeting House, 11, Rev. B. Viney
SWINDON, Swindon Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenner
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Firth
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month). ——
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Dr. S. J. Kennett
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Mailing
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mrs. M. Hamblin
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. Harold Cook
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Mr. Maurice Jacks
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Terry
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pruthomme, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended — Enquiries — Mrs. Warren, Tel. 40-272

SOUTH AFRICA

CAPE TOWN: Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Hayes

THE LINDSEY PRESS

PERSONAL TESTIMONIES

"What Unitarianism Means To Me. . . ."

Three numbers have just been issued to complete the series. These are:

No. 13—By a Doctor
No. 14—By a Solicitor
No. 15—By a Seaman

Previous issues were by a HOUSEWIFE AND MOTHER, a RESEARCH CHEMIST, a TEACHER, an AUTHOR, a MUSICIAN, a MEMBER OF PARLIAMENT, a PUBLIC SERVANT, a FARMER, a SOCIAL WORKER, a BIOCHEMIST, a TRADE UNION OFFICIAL, a CHURCH WORKER.

price 2d. each, or the set post free 2s. 6d.

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Norcliffe Chapel, Styal, Wilmslow

Blake Scott Memorial Sermon on
"DUTY"
Preacher: L. M. Jacks, Esq., M.A.
(late Director, Department of Education, University of Oxford)
On Sunday, March 9, at 6.30 p.m.

(*Continued from page 78*)

The Church Secretary, Mr. Howard Humphries, in the report of his first year of office said how gladly they had all welcomed Mr. Morris and hoped that members would rally round more than ever now the church had started to progress again. The Hon. Treasurer, Mr. A. M. Thrower, presented the 1957 accounts, which were approved, and budget for 1958. With the aid of a Sustentation Fund Grant the church was financially stable.

Whilst congratulating all sections on their collective splendid fund-raising efforts he said that too many people thought of the collection in terms of the now humble sixpence. He instanced what this sum did today, just paid for the cheque, postage and envelope of an account. In his opinion half a crown should be thought the minimum weekly church support subscription in one way or another.

Academy Cinema

Whatever we make of *The Seventh Seal*—and it is possible that one person will see it differently from another—there is no denying that it is an extraordinary film: extraordinary in its sustained effort to drive home some point or idea. Yet that is also the trouble, for it is difficult to say truly what the idea is. It seems continually to be on the point of making a revelation. Yet it never comes to that point.

The film is an allegory conveyed through the story of a Knight returning from the Crusades to his native Sweden (it is Swedish dialogue, English sub-titles). Tormented by doubt and continually searching for knowledge, he meets the figure of Death and challenges him to a game of chess. It is a long game, interrupted and continued from time to time on his journey. By careful strategy he keeps the game going, until, after many encounters, he arrives at his castle-home; but—as we may guess—Death also arrives very soon. That is the brief outline; there are many characters and innumerable incidents, and not a dull moment despite its gigantic theme. It was written and directed by Ingmar Bergman (the author of *Frenzy*) and was awarded the Special Jury Prize at the 1957 Cannes Festival.

Northern Sunday School Federation
Homes Management Committee

APPLICATIONS
are invited for the post of
WARDEN
of the
UNITARIAN HOMES CENTRE
Great Hucklow

Commencing Salary £400 per annum plus accommodation and board. Pension Scheme available if required.
Applications to, and details from, the General Secretary: Rev. S. H. Knight, Stand Parsonage, Whitefield, Manchester.

Why not visit
Gt. Franches Park, Crawley Down, Sussex?

A lovely seventeenth-century residence offering attractive and comfortable accommodation for all in quest of quiet and restful holidays. Midway between East Grinstead and Crawley new town.
Chairman: REV. ARTHUR PEACOCK. *Send for brochure.*

Holiday Accommodation

FOR EARLY HOLIDAYS, or Rest, you will enjoy the warmth and comfort of "Normanhurst", the small, friendly Hotel in "Britain's Best Climate". Book now at winter terms. Twin-bedded 5/7 gns.; Singles 5½ gns. upwards; including full board, early tea, heated bedroom (central heating everywhere). Breakfast in bed (nominal charge). No gratuities. Fresh fruit daily. Simple vegetarian fare if desired. Facing South, opposite covered Promenade, between Pier and warm Sun-lounge. Illustrated brochure. Also booking for spring and summer. *Recommended by Unitarians.* NORMANHURST PRIVATE HOTEL, SEA-FRONT, ST. LEONARDS-ON-SEA, Sussex.

Exeter, George's Meeting and Crediton, Bowden Hill Chapel: The Induction of the Rev. Dr. F. D. Meyer-Kluge on March 1 was a happy affair, in spite of competition from a pneumatic drill on road works outside, and gas main operations which delayed the tea. Many friends from churches in the Western Union met to hear the minister's son, Rev. D. Meyer-Kluge (Bristol) conduct the service; Rev. G. Randell Jones (Bridport) gave the charge to the minister and Rev. H. Whittaker (Sidmouth) gave the charge to the congregations. Duly inducted, the minister was welcomed by the chairman of each chapel—Mr. R. H. Hill (Exeter) and Mr. A. Richardson (Crediton). Not all could stay for the welcome meeting and tea afterwards, but the lecture hall was filled to capacity to hear many letters read from well-wishers, and a brief but typically Hinton-ian oration from Rev. Leonard Hinton, of Sidmouth, who has been the "pulpit minister" for nearly three years. Dr. Kluge replied on behalf of himself and Mrs. Kluge and the delayed tea commenced.

F. D. Cooper

Kilburn Unitarian Church has lost a generous and zealous supporter by the death of Mr. F. D. Cooper. He joined the Church over 50 years ago, before the present building was erected, and soon became very active as a member of the Committee, as a singer in the Choir, and as Superintendent of the Sunday School.

Mr. Cooper began to work at the British Museum, in the "Printed Book Department", at the age of 14. He gained high promotion. He retired in 1948, after 53 years' service to the Museum.

He had wide interests, and for several years was a member of the Willesden Borough Council, where he did a great deal of good work on the Libraries Committee.

The Church and the world need more men of this character—men who give themselves unreservedly to the causes in which they believe.

A.V.F.

Printed by Wheaton and Co. Ltd., Queen Road, Southampton and Published by The Inquirer Publications Co., Ltd., at the Publication Office, 14 Gordon Square, W.C.1—Advertisement Offices: 1 Gt. Russell Street, Bloomsbury, London, March 8, 1958